

New Building Totals \$78,000,000

WASHINGTON, D. C. (RNS)—Church construction opened 1960 with a new January record, the Census Bureau reported here.

New construction totaled \$78,000,000, a slight seasonal decline from December but \$5,000,000 higher than the mark for January, 1959.

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Rev. Thomas N. Clinkcales



MISS LOUISE SPARKMAN, newly appointed missionary to Nigeria, examines a display of Bibles at the Southern Baptist Foreign Mission Board's headquarters in Richmond, Va.

Columbus Youth Worker Appointed Missionary

Miss Louise Sparkman, youth director at First Baptist Church, Columbus, Miss., was appointed a missionary to Nigeria by the Southern Baptist Foreign Mission Board at its March meeting in Richmond, Va.

Before coming to the Columbus church a year and a half ago Miss Sparkman was youth director at First Baptist Church, Ocala, Fla.

A native of Coleman, Fla., she attended Tift College, Forsyth, Ga., and received the bachelor of arts degree from Carson-Newman College, Jefferson City, Tenn., and the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. Progress Experience

She said that her call to mission service was a progressive experience. "God revealed his will for my life step by step," she said.

"During my first year at the seminary I was faced many times with the question, 'Does

God want me on the mission field?'

Finally I came to the place where I could say yes and know I meant what I was saying. Joy, peace, and satisfaction came into my life."

Miss Sparkman was among 14 new missionaries commissioned by the Board at its March meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,390.

Other new missionaries and their fields of service are: Rev. and Mrs. Arthur R. Haylock, of Gulf Breeze, Fla., appointed for Honduras;

Rev. and Mrs. Charles R. Lawhon, Sr., of New Orleans, La., for the Philippines; Rev. and Mrs. Lewis E. Lee, of Goodlettsville, Tenn., for Peru;

Rev. and Mrs. Herbert W. Neely, of Greer, S. C., for Central Africa;

Mt. Moriah Baptist Church, Lincoln County, sponsored a contest among the Intermediates and Young People.

They were asked to express their views, in twenty-five to fifty words, on why they oppose repeal of prohibition.

The response was gratifying and from the entries submitted the following telegram was sent to Governor Ross Barnett:

"We are in opposition to repeal because it would not be in the best interest of Mississippi's people. There is no enduring progress through spiritual regression. Such an act will bring spiritual and moral degradation to future Mississippians. The way to prevent a disease is not to expose people to it. Legalization is going against God's Word by contributing to man's downfall."

Others Sent In
The communication was sign-

ed by Mt. Moriah Baptist Church, Lincoln County, Rev. Robert S. Magee, pastor.

Last week the Baptist Record printed a Resolution from the Union Church in Clarke County protesting the local option liquor bills pending before the Legislature at this writing and listed the names of other churches and organizations that had sent similar communications.

Since then several other similar communications and Resolutions, all protesting the bills, have been received which the Baptist Record is glad to acknowledge.

A Resolution has been received from Carson Church, signed by Paul Garner, chairman of the Board of Deacons, Wanda Greene, church clerk, and Rev. Curtis Holfield, pastor.

The Boyle Church, Rev. M. E. Perry, pastor, sent a Resolution. Other Resolutions came from the Delta Pastors' Conference and the Jasper County Baptist Pastors' Conference, Rev. G. E. Jolly, missionary.

A copy of Resolution from the Clifton Church, addressed to State Senator T. G. McCormick, and signed by Cecil O. Bailey, Garvin Stone, Talmadge Reeves and L. M. Sigrest, deacons; and Don E. Dickson, pastor, was also received.

The Baptist Record also received an individual communication from W. H. Womack of Manteo and a copy of a letter from Representative Ralph H. Herrin of Collins addressed to Gov. Barnett.

ABC CHURCH STOPS SUPPORT

WICHITA, Kans. — (BP) — First Baptist Church of Wichita, largest of the American Baptist Convention's 6250 churches, voted to withdraw financial support from the American convention. They said it was because of the convention's ties with the National Council of Churches.

— VOICES OUT OF THE PAST

"Just Tolerable"

The Baptist Record is this week beginning the first of a series of articles that will be run intermittently on the subject of "Voices Out of the Past."

By Dr. J. B. Gambrell

I once knew a man who, on his own testimony, was never better nor worse than "just tolerable." His whole appearance and demeanor indicated that his testimony was correct. He had a dull, passionless face, which looked as sad as a weather-beaten tombstone. His eyes were dark and when he looked at you they carried the expression that he didn't know anything worth talking about and was opposed to any effort to

know. He walked like a man who was afraid something might happen. He prayed in a way to make one feel that he really did not much care whether God heard him or not.

Had Long Life

I knew this man many years and never knew him when he was not "just tolerable." "Just tolerable" is a border line condition. It is just enough on the right side to be endurable. If things got worse they would become intolerable. For a rather long life, this man steadfastly held the "just tolerable," on all things. I have heard that he died, but how, I do not know. Likely something fell on him, or ran over him. As long as I knew him he was unable to get any better or any worse. He was at a standstill, close to the foot of the hill, with no disposition to go up or down.

(Continued on Page 2)

OBSERVANCE OF LENT NOT FOR SOUTHERN BAPTISTS

NASHVILLE — (BP) — It's all right for other religious groups to observe Lent, but Southern Baptists do not need to begin this special 40-day practice. Southern Baptists should make Christian self-denials every day of the year.

This is the consensus of opinion of Baptists, pastors and workers responding to a question raised by the Baptist Program, monthly Southern Baptist leadership magazine published

here. "To observe Lent for a short period of time and then forget it until next year is far from a Christian virtue (it is mockery as practiced by many)", replied Glenn R. McCollum, pastor at Prentiss, Tex.

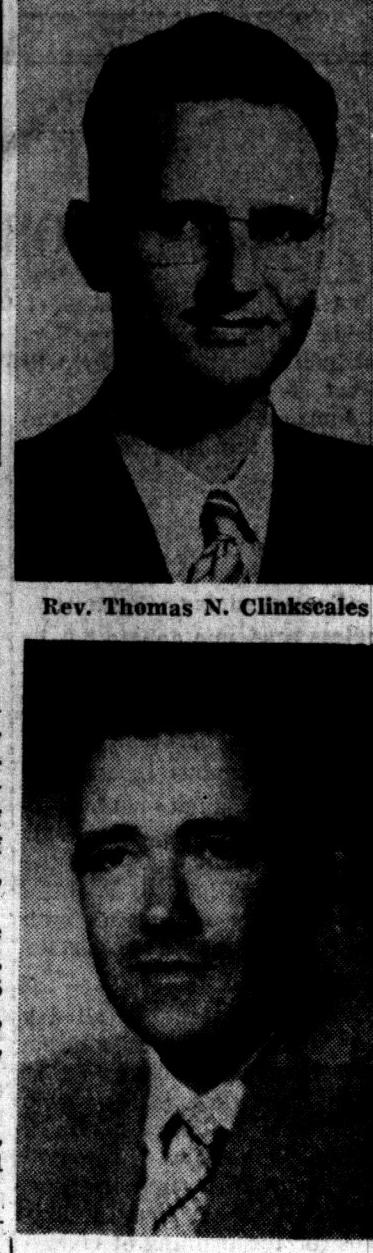
John C. Fox, Kirksville, Mo., pastor, answered that there "is no scriptural teaching for the idea of Lent. However, there is much scriptural teaching for daily and constant self-denial."



Dr. Gambrell

Mix-Drink Manuals Being Withdrawn

WASHINGTON, D. C. (RNS) — An Air Force training manual which instructs enlisted men in how to mix drinks for officers' cocktail parties has drawn sharp protests from religious and temperance groups here.



Lee Ferrell

The Royal Ambassadors are the boys' missionary organization under sponsorship of the Baptist Brotherhood.

The program proper at each meeting will begin at 2:45 with the call to order and pledge of allegiance.

The afternoon program will include a devotional, a statement of the purpose and program, a ranking program and messages by Rev. Howell and Mr. Black.

The evening program will begin at 6:30 with Dr. Quarles and Rev. Clinkcales as the principal speakers.

POAU Denies Attack On Church Leaders

WASHINGTON — (BP) — Denominational programs or study and conference are necessary for a proper understanding of religious liberty and the problems of church-state relations, according to Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State.

The statement was made in the wake of widespread misapprehension about an editorial in the March, 1960 issue of Church and State, monthly review published by POAU, in which it appeared that an attack was being made on the programs of denominational leaders for conferences and dialogue on religious liberty issues.

Baptist Joint Committee

"We did not have in mind the work of the Baptist Joint Committee on Public Affairs nor the work of the other denominational agencies of the Protestant groups when we published the editorial," Archer said.

Denominational leaders of several fellowships in the field of church-state relations were stunned by the POAU editorial which was being interpreted as a caricature of Protestant efforts to be conscientious and consistent in the practices of their churches and institutions.

Many denominational groups in America, including most of the national and state conventions of Baptists, have set up special public affairs or religious liberty committees to make a serious restudy of the problems of church-state relations that have developed because of the vast expansion of church institutions and the extension of the interests of the government into the total welfare and educational life of the nation.

The seal which had closed the doors of Third Baptist church, Madrid, Spain, for more than a year was removed March 4 by two Spanish Baptist pastors and a few faithful members of the church, with police permission. After difficulty, the rusty lock on the outside door was opened.

Inside, the chapel was in fair condition; but plans that were green in September, 1958, had long since dried up. The group joined hands and thanked God for the reopening of Third Church.

As Pastor Jose Nunez went around the auditorium checking on different items, his eyes fell on a little book in the vestibule. The title: "Today Is Tomorrow."

"That's it," he exclaimed. "Today is the 'Tomorrow' for which we have waited. The Lord be praised."

FIELDS IN JAMAICA, CUBA FOR CONFERENCES

NASHVILLE — (BP) — W. C. Fields, Nashville, Southern Baptist public relations leader, will direct stewardship conferences in Jamaica March 24-30 at the request of the Jamaica Baptist Union.

POAU Denies - - -

(Continued from Page 1) endless academic debate has its counterpart in current Protestant-inspired discussions of church-state separation. Aware of the enormous grass-roots concern, denominational leaders have sought to minister to it by interminable "dialogue" on the subject. This, indeed, has been their strategy for coping with the many clamant church-state problems.

"So leaders meet, sit all day and solemnly discuss church-state separation. They talk of some Protestant groups who have taken Hill-Burton money for their hospitals. They talk of a Protestant seminary that has accepted federal fellowships for the training of clergymen, and of denominational colleges that have negotiated federal loans for dormitory construction. They talk of a load of gravel dumped free of charge on the parking of a Protestant church. They talk of this and they talk of that."

Confusion Confounded

"The chances are that they go home from these discussions more confused than when they came. They reach the conclusions that the whole matter of separation is in a fog, that nobody honestly knows what it is all about and why bother. Far analysis by analysis."

"Dialogue can serve a good purpose. But dialogue which consistently ignores basic issues and devotes its energy to the creation of confusion is no help. Any dialogue worth the talk will disclose this basic issue — that one church is marching in massive stride toward government subsidy and officially favored status. Others are nibbling around the edges; this one is driving straight to the heart. It is doing here just what it is doing in France, Britain, Belgium, Mexico, Spain, Haiti — almost any country one can name. It is driving for the kind of large-scale subsidy that will make its oppressive apparatus strong and secure. Where it has this it holds to it. Where it asks this it strives to get it."

Medieval Futility

"To spend time and energy counting the theoretical or actual angels on the point of the needle and to ignore the hay in which the needle is engulfed, is a dubious tactic. Protestants have failed to deal adequately with church-state separation until they discover among all the problems the problem."

And while I was musing
the fire raged."

Burhans Named Head College In Louisville

LOUISVILLE — (BP) — Rollins S. Burhans, pastor of Crescent Hill Baptist Church, Louisville, and moderator of the General Association of Baptists in Kentucky, has accepted presidency of the new Baptist college in Louisville.

Burhans assumed his new post March 7 and move immediately into the first stage of the building program which has already been approved by the trustees.

The contract for the first building, a \$1-million administration building, is expected to be let in the near future. A science building, the second building proposed, might also be under construction before the end of the year.

These buildings will be constructed on the 238-acre site which already has been purchased for the college. The site is on the north side of Shelbyville Road, east of Watson Expressway, considered one of the most attractive and desirable locations for such a project in the Louisville area.

He will consult with Southern Baptist missionaries and Cuban pastors during a three-day stop-over in Havana April 1-3.

The Jamaican conferences have been arranged through a request by the Jamaica Baptist Union to the Foreign Mission Board of the Southern Baptist Convention.

Co-ordinator of the Stewardship effort is J. A. Leo-Rhynie, pastor of East Queen St. Baptist Church, Kingston, Jamaica. Azariah McKenzie of Kingston is General Secretary of Jamaica Baptist Union.

"Just Tolerable" - - -

(Continued from Page 1)

All the activities of life are but the output of the energies of the soul in the forms of one's thinking. Our "just tolerable" brother objectified his inner life in everything he did. Everything about him, his clothes, his house, his livestock, his farming were all "just tolerable." Everything grazed the bad. He never wore a good hat or suit of clothes during the many years I knew him. All were "just tolerable." His fences were a patch-work, low and never sufficient to safeguard his meager crops against the invasions of the stock running loose in the woods.

Barely Within Limits

His house was "just tolerable" not good enough to live in comfortably during the winter or summer; but slightly better than outdoors. He probably never did a really fine thing in his life. All was "just tolerable," barely within the limits of endurance. And his religious life was on the same level as everything else. Any man's life, as to the quality of it, can be pretty accurately judged by his cats, dogs, horses, cows, fences, houses, etc. Christianity is the most inspiring and regulating force in the world. I don't half-way believe in a man's religion unless it is good for his dogs, cats, mules and everything around him.

Always Dead Weight

The "just tolerable" man is a dead weight on every forward move. If things can be borne at all, he is satisfied. He is too inert to put out energy to make things better as long as they can be put up with at all. He is close kin to the man who never covered his house because when it was not raining he could do very well without a roof, and when it was raining it was too wet to work. And many of the same family joined the churches. All denominations are afflicted with them.

Some of them are preachers. Alas! For the dullness in the pulpits and the pews. They have their distinctive points. They are opposed to agitations. They are not for any sort of pressure to get things done. Of course, they are not opposed to good meeting houses, good Sunday schools, good collections, but why take trouble about things of this sort? None of them will save anybody. Why not let well enough alone? The preaching is prosy and dull, just barely good enough to be borne when there is nothing else going on in the neighborhood. No great call to noble deeds, no stirring message to sluggards. No moving appeals for high and holy living — "just tolerable." This goes on awhile, then even the novelty of dullness is gone, and the people quit going because it has become, not tolerable, but intolerable.

"Just Tolerable" Deacons

For every "just tolerable" preacher there are likely to be several "just tolerable" deacons. They have no high ideals for the church. Their idea of a preacher is that he ought to be kept poor and humble. If the Lord will keep him humble, they will keep him poor. The church expenses run behind simply because there is a lax administration of church finances. And because of "just tolerable" deacons, many preachers are forced to move and often leave debts behind to scandalize them and the churches. Such deacons make "just tolerable" everything around them, till things become intolerable. There was a church in another state that was "just tolerable," till it became intolerable. It exhausted the patience and faith of a board and was left to die. The



AN INFORMAL CHAT is held in the new Faculty Lounge in the Aven Fine Arts Building at Mississippi College soon after the new furnishings were installed. From left: Dewitt Laney, Clinton banker; Dr. Jack Lyall, head of the Music Department; W. E. Hannah, Clinton businessman; and George Cribb, associate professor of music.

Open House Planned For New Faculty Lounge At MC

Open House for the newly decorated and furnished Faculty Lounge in the Aven Fine Arts

Building at Mississippi College will be held Sunday afternoon, March 27 from 3 to 5 o'clock.

At 4 o'clock a special musical will be presented by members of the music faculty, according to Dr. Jack Lyall, head of the Music Department.

Members of the Delta Omicron and Sinfonia, professional

Butt Points To Bigness of God

FORT WORTH — Evangelist Grocerman Howard E. Butt told faculty, students and guests at Southwestern Seminary that "the Space-Age skeptic who says God is too big to be concerned about me is wrong because he doesn't realize how big God really is."

A member of the board of trustees meeting at the seminary Butt said, "some people say that we are presumptuous to believe that a Divine Power really cares about us."

Butt, a Baptist layman who devotes six months each year to evangelism and the remainder of the year services as vice-president of the Howard E. Butt grocery chain said, "some say that it is inconceivable that any God could know or care about anything so insignificant as human beings."

Butt really believes that he is concerned about us because he is interested in minute detail in the universe."

deacons declared it must die. But a few teachers and other wage-workers, less than thirty in all, covenanted to give a tenth of their income, and thus to finance the church, if the deacons would get out of the way. Then it was done. Many deacons are worse in the way of the progress of the cause than twice their number of the worst sinners in the land. They are where they can hold everything back.

Church Member

Then we have the "just tolerable" church member, — a little too good to turn out and not good enough to keep in. Who wants a "just tolerable" sweetheart, or wife, or husband, or friend, or teacher, or preacher? They make everybody tired.

There are "just tolerable" churches with "just tolerable" preachers, deacons and members that have been on boards for years and years. They want just so much, year after year. Instead of being mission churches they have come to be mendacious churches. They lack just one thing — the spirit to do their best. Years ago a church applied to the State Board for \$200 and got it. Next year they wanted \$300. The secretary wrote a letter that made the whole "just tolerable" crowd mad. They got on their mettle, supported their own pastor, built a meeting house and were so happy over it, they sent for the secretary to dedicate the church. That was fulfilling the Scripture.

"Be ye angry and sin not." "Just tolerable" is not exactly death, but it is so near to it that you can hardly tell the difference. All happiness and success and growth and glory in any calling is in striving for the highest possible excellence. "Just tolerable" is a wet blanket on any situation. — From the Book Parable and Precept, Fleming H. Revell Co., used by permission.

music fraternities, will conduct tours of the entire building.

Funds for the equipping of the lounge were donated by business men of the Clinton area, solicited by a committee headed by W. E. Hannah.

A picture was especially painted for the lounge by Prof. Sam Gore, head of the college's Art Department.

The furnishings include drapes, divan, and two occasional chairs.

Furnishings included for the lobby of the building are two divans, two occasional chairs and two modern floor lamps.

Pastors' Wives Invited To Tea At Carey College

On Tuesday, March 22, immediately after the afternoon session of the Woman's Missionary Union Convention at First Church, Hattiesburg, the wives of all ordained preachers in Mississippi are invited to a tea at William Carey College.

The tea is being given by Carey College and the pastors' wives of Hattiesburg.

All who wish to go will gather in the church parlor after the afternoon meeting and go together to Carey College.

Every pastor's wife is urged to attend the W. M. U. meeting and go to the tea.

Emmanuel Secures New Office Bldg.

Emmanuel Church, Jackson is renovating property known as the old Love home on the corner of Daniel & Lynda streets.

This building will provide offices for the director of education, the music director, space for printing equipment, a library and a reception room. The space presently being used for offices in the educational building will then be utilized for educational purposes.

The Brotherhood has undertaken the job of painting, plumbing and performing the necessary carpentry work, while the WMU is planning to promote the procurement of library books.

Rev. W. R. Storie is pastor.

Launch Graduate Study Regarding Baptist Colleges

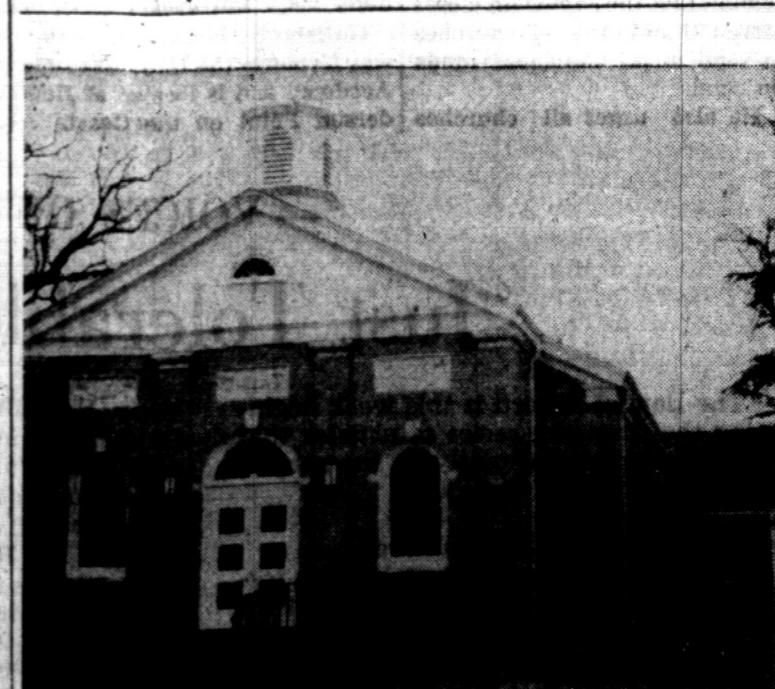
NASHVILLE — (BP) — The Southern Baptist Convention Education Commission will launch a study of graduate training for Southern Baptist colleges and universities. This is at the request of the SEC Executive Committee.

Its purpose is to provide a better source of supply for college teachers, particularly in fields other than religious education and Bible.

Baptist colleges and universities report shortages of well-qualified teachers in nearly all fields but those in religion, where there are 200 more applicants than positions.

The Education Commission said that the study will include a review of salaries paid professors at Baptist colleges and salaries paid by other colleges. It said some professors leave Baptist colleges for other teaching positions in schools able to increase their salary by \$2000 to \$10,000 a year.

The study developed from the interest of presidents of Southern Baptist colleges and universities, faced by teacher shortages at a time when enrollment are predicted to increase very rapidly.



TEMPLE CHURCH, JACKSON, dedicated their new building, pictured above, on Sunday, March 6. Dr. J. Clark Hensley, Hinds Supt. of Missions; Rev. Barney Walker, former pastor; Mrs. Ann Rowell; Rev. Frank Beaman, former interim pastor; Rev. Frank Lawton; and Rev. Haskel Mathis, present pastor, were on the program. Following the dedication service, the church held Open House. The late Rev. J. A. Barnhill was the church's first pastor. The old building will be used for young people and adults in Sunday School. The new building will house the nursery through the intermediates in educational space and an auditorium, which will seat approximately 325.

Quarles' Quotes

By The
Executive Secretary-Treasurer

Vocational Talk

Seventeen years ago, when I was pastor of the Leland Baptist Church, I was invited to give my vocational talk to the Rotary Club, which I had recently joined. My first reaction was that no one wanted to hear about the work of a preacher. My second thought was that very few people know what a preacher does and should be informed.

Big League Preacher

So assuring the men that I was merely a "Sand-lot Preacher," I made a talk on the "Big League Preacher." Pointing out that the "Big Leaguer" had to do a lot of things well. Just as to run, hit, field and throw and do them all superbly; so the "Big League Preacher" has to be a many talented man.

Duties

Among the many duties of a pastor are: (1) Study and pray, (2) Prepare sermons (about 150 a year), (3) Teach, (4) Counsel, (5) Be a good administrator and educator, (6) Write countless letters, (7) Visit, (8) Bur the dead, (9) Perform marriage ceremonies, (10) Be a good community booster and public relations man, (11) Serve in denominational work, (12) Promote all the work of the church, (13) Be a financier, (14) Preach the

gospel, (15) Be a soul winner. There is no significance in the order in which these are listed. Obviously the last two are among the most important.

Hard Job

To be a good pastor is a hard job. From no standpoint can it be considered easy though I fear that some feel that it is. A pastor must be "All things to all men." Our pastors need our full support. Every good church member should seek to ease the burden of the pastor and not add to his many tasks by making unnecessary demands on his time.

What Else

Years ago in another pastorate (not Leland), a good woman called me on the telephone on a very busy day. She was seeking to be helpful and therefore I tried to be patient. She kept me on the telephone a long time telling me of certain needs of the church family, sickness, etc., all of which I already knew. Finally, she said, "Now hold on just a bit longer and let me see if I can think of something else you ought to do." Dear soul! If she had only known exactly how much I already had to do that day, she would have been thinking of what she could do to help. Let us help our pastors so that they can magnify the spiritual tasks in their ministry.

900 STUDENTS ATTEND

TEXAS MISSION CONFERENCE

FORT WORTH, Tex. — (BP) — More than 900 Baptist students, most of them volunteers to serve as Southern Baptist missionaries, attended the fourth annual Missions Conference on the campus of Southwestern Seminary, March 11-12.

An invitation at the end of the conference's closing message prompted more than 30 college students to make commitments to serve as home or foreign missionaries.

Kenneth Chafin, Professor of Evangelism at Southwestern Seminary, brought the closing address on "Sharing the Divine Obsession in Life Commitment."

Bill Lawson, Student Director at Texas Southern University, Houston, said that "It is not so

much that we are called to a special assignment, as it is that we have an obsession for missions."

Theme for the two-day conference was, "Sharing the Divine Obsession." Principal speakers included Chafin, Lawson, Courts Redford, Executive Secretary of the Southern Baptist Home Mission Board, Atlanta, Ga.; and Paul Stevens, Director of the Radio-TV Commission in Fort Worth.

Why Attend Church?

By Rev. J. D. Thompson
Retired, Former Pastor
Booneville, First Church

1. The church is the one institution that has brought us more good happiness and inspiration than all other institutions together. It was in a church service that the large majority of church realized their need of a Savior and found him precious to their souls.

2. The Christian should attend church to worship God and to increase his knowledge of God. He should also attend in order to help some one else to know God.

3. Not to attend church is weakening and destroying the usefulness, vitality and power of the very thing you profess to want in your community and without which you would not care to live in the community.

4. Because all people need that their minds be refreshed on spiritual truth, the emotions stirred and affections for God kept afire.

5. Business values, property values, moral standards would all be terribly jeopardized if there were no churches.

6. The quickest way to destroy churches is not to attend the services of churches.

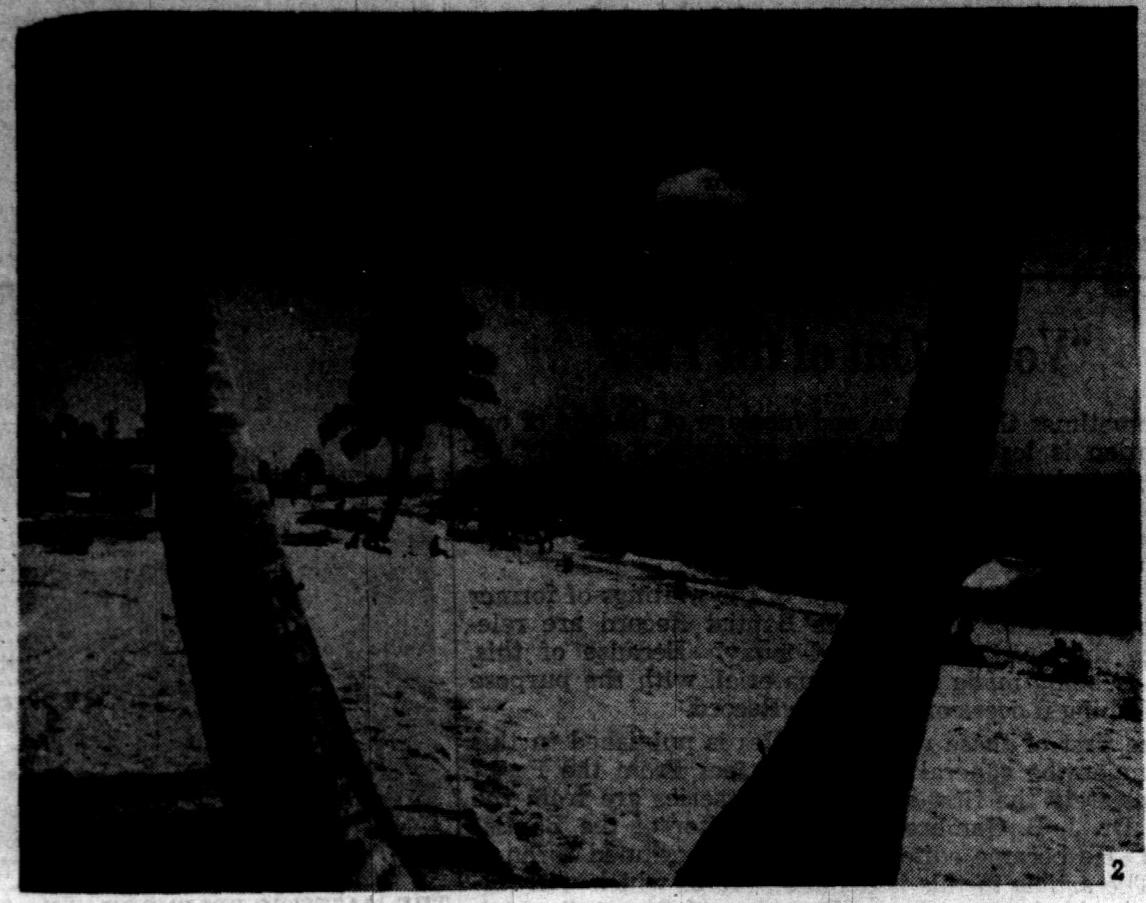
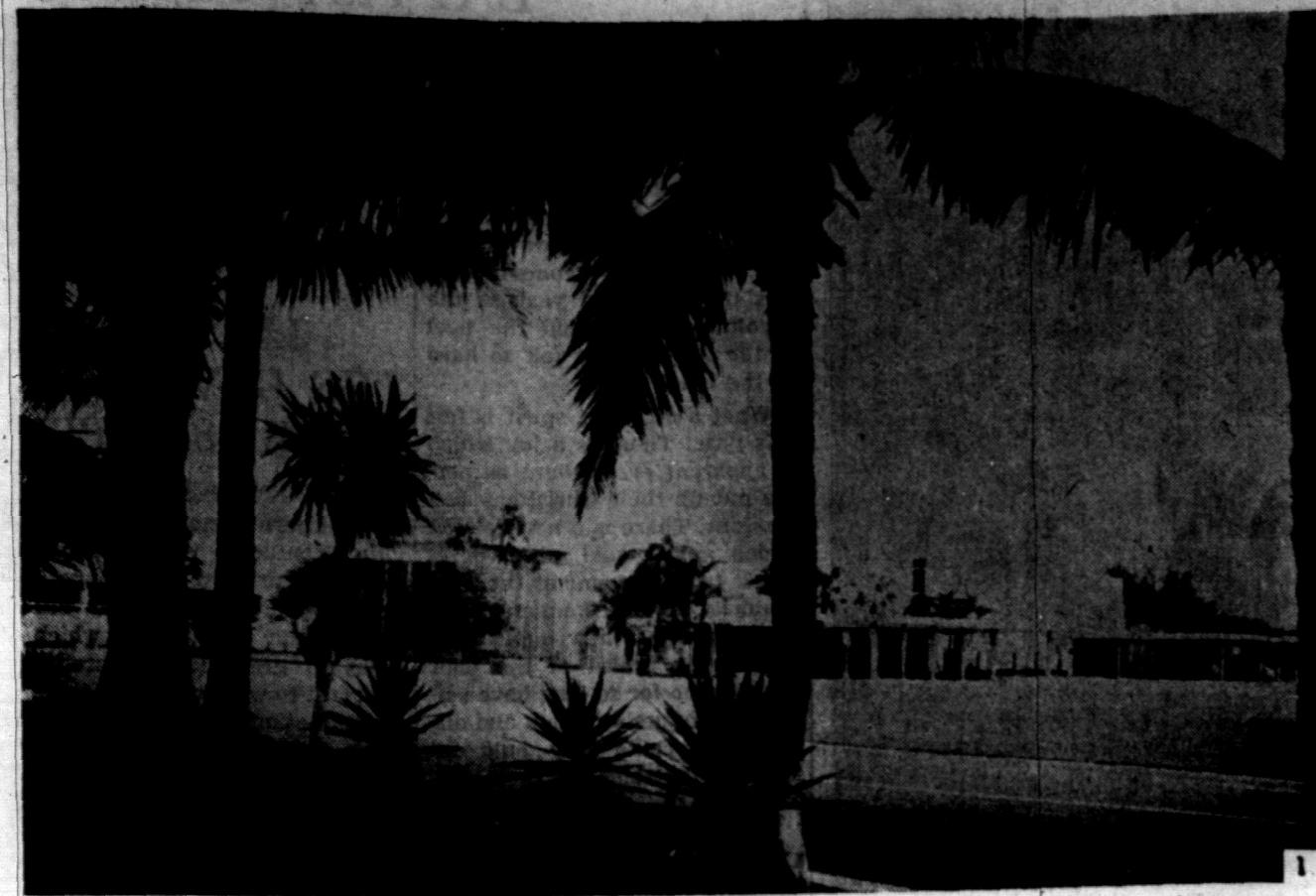
7. For one's children's sake he should attend church with them.

8. The average man believes in the church. Let him be consistent and go to church.

9. A man by attending church draws with him, his family, and his friends; gives new courage to those doing church work and has the satisfaction that comes to a man when he does his duty.

10. Because the church needs people. Yes, but people need the church and everyone can share equally in what it has to give.

11



LET'S GO TO SOUTHERN BAPTIST CONVENTION



1. Miami Beach Auditorium — The World mission program of Southern Baptists in their annual meeting will be discussed in this beautiful setting.

2. Scenic view of Miami Beach, Fla., meeting place for 1960 Southern Baptist Convention.

3. Chinese family: Mr. and Mrs. Lewis Chow, twins, Alan and Alvin, center, Dennis. The Flagler St. Baptist Church, Miami, sponsors a mission with the Chinese.

4. Inside view of the auditorium where the Southern Baptist Convention will be held.

5. These orchids were growing in a church patio in Florida, land of sunshine and flowers.

6. Dr. John McGurie, left, Florida State Executive Secretary; Dr. Couris Redford, right, Executive Secretary, Home Mission Board, and Dr. Arthur Rutledge, center, Director of Division of Missions, Home Mission Board. The Florida Baptist Convention, the Miami Association, and the Home Mission Board cooperate in ministering to the "World in Miami."

7. These Hungarian refugees can smile because here they have found security. They have been reached for Christ through a mission of the Shenandoah Church, Miami.

8. Latin American work is organized for a total associational mission program. These are some of the leaders for their associational work in Miami.

9. Gateway to the Americas! From Rio de Janeiro, Brazil, Mrs. Josie Lopez and two sons being checked through customs by Supervisor Inspector F. J. Jordan at Miami International Airport.

10. Frank Ramirez, migrant worker in Florida. Ramirez greets two agricultural migrants who professed faith in Christ as a result of his ministry.

11. Russian sign—The Russian Baptist Church of Miami has recently acquired a building for its congregation—(Photos by courtesy of Home Mission Board).

EDITORIAL PAGE

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi

JOE T. ODLE, Editor

Page 4

March 17, 1960

"Voices Out of the Past"

Sometimes the wisdom and message of leaders of one generation is lost to succeeding generations, simply because there is no opportunity for their voices to be heard or their writings to be seen. Often this means a distinct loss, because what was said was important enough that it needs to be said again.

It is my conviction that some of the writings of former editors and contributors to the Baptist Record are relevant to the Spiritual needs of today. Because of this, search is being made for such material, with the purpose of publishing it occasionally in the Record.

The first of these reprint articles is published in this issue under the general heading "Voices From the Past." Appropriately the first articles in the series are from the pen of Dr. J. B. Gambrell, the first editor of the Baptist Record. He became editor in 1877 and continued through 1891. The article in this issue, and several which will follow, are published in a book "Parable and Precept" which has long been out of print.

Doing A Good Work

"God helping them, our sisters will do a good work." These words are found in the report of the Foreign Mission Board of the Southern Baptist Convention in 1872. They refer to the Female Mission Society which had begun to appear in some of the churches.

As early as 1814 Female Mite Societies were mentioned by Luther Rice and at the 1817 Triennial Convention of American Baptists, reference is made to 110 such societies in the Baptist churches of America.

A missionary in the Mississippi Territory reported the organization of the Ladies' Charitable Mission Society in 1822. In 1839, Ladies' Society of Columbus paid half the salary of a missionary to Texas being sent out by the Southwestern Home Mission Society. Actual organization of Mississippi Baptist women for missions came in 1878 with the appointment of a central committee with headquarters in Oxford.

It was not until ten years later that the Southern Baptist W. M. U. was organized at the Southern Baptist Convention in Baltimore, although groups of Baptist women had been meeting at the convention for several years prior to that date.

In the organization meeting in Baltimore, one of the messengers from the Convention sent to speak to the ladies mentioned the fact that many pastors and leaders were afraid of and opposed to such an organization as they proposed. He added, however, that "if women knew what to do, they would be wise to go ahead and do it."

Evidently they did "know what to do," for they did proceed with organization and since that day they have made an inestimable contribution to our whole Baptist life. Through mission study, prayer, stewardship, young people's leadership, and other work, they have literally changed the direction of Southern Baptist history.

Next week the W. M. U. of Mississippi meets in annual session at Hattiesburg. The officers of the Convention and Miss Edwina Robinson, Executive Secretary, have planned a great program. Every church in the state would be blessed by having representatives in attendance. God is helping the women and they "are doing a good work."

Help Needed Now

A few nights ago a man in a Jackson hospital needed an immediate blood transfusion. His blood was of a rare type and none was available in the blood bank. An appeal was made by a local television station on its 10:30 p. m. news program for donors with that type blood to go to the hospital at once. Within thirty minutes, forty persons had reported to that hospital ready to give of their blood. This was an amazing response and reveals the concern of people for a fellow man in need.

This story should challenge every Christian. If people will so respond to the physical needs, should not we as Christians be even more responsive to the calls for spiritual help? If a call went forth for someone to come to tell a dying person how to be saved, how many of us would go? It is certain that some would go, but would all of us respond?

Every Christian should be a personal witness for Christ, but most of us are not. Why? Do we have more concern for a man's body than for his soul? Have we failed to comprehend the tragic seriousness of the word, "lost?" Do we understand the responsibility which God has placed upon us?

All about us are people without Christ, facing eternity without hope. Here in Mississippi alone are almost one-half million unsaved people. God has called us as Christians to be witnesses to that. Are we really seeking to reach them? Will we stand in judgment with their blood upon our hands because we did not have enough concern to pray for them, or to tell them of our Saviour?

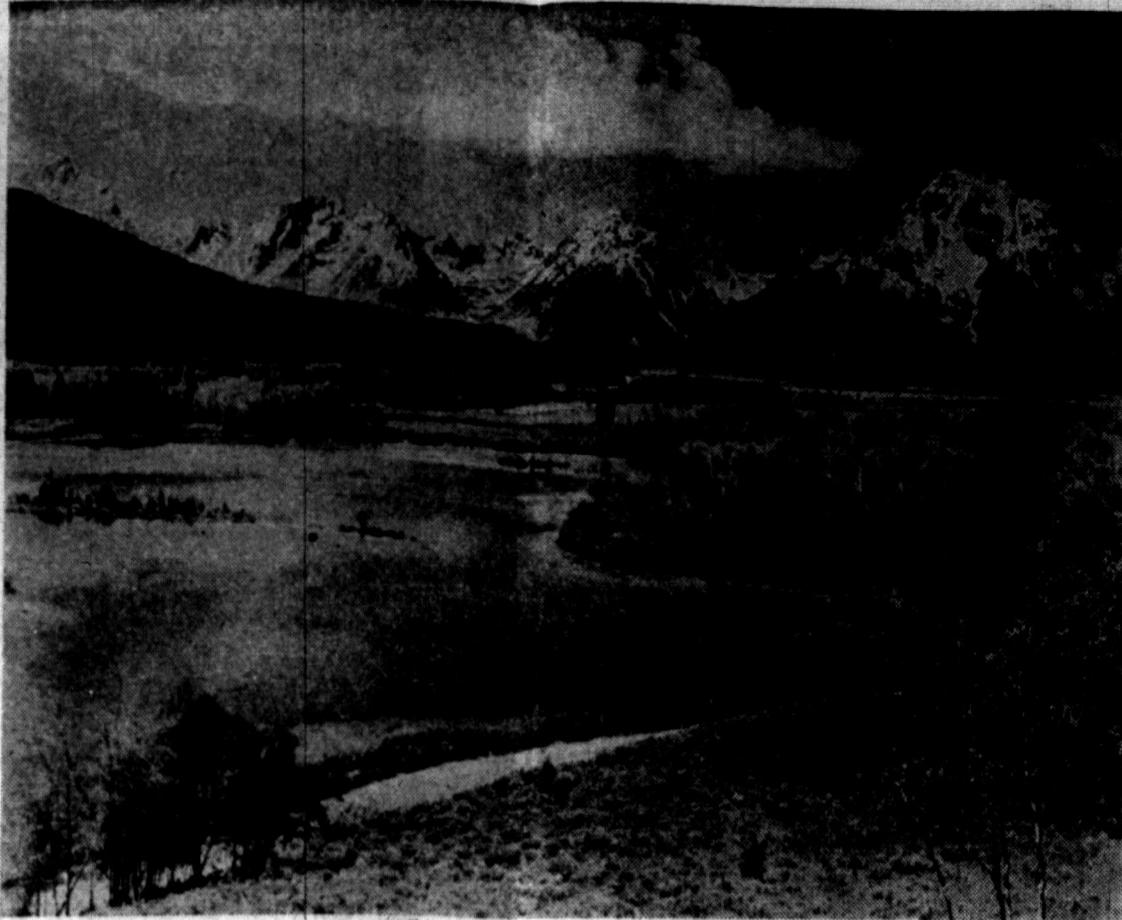
Every Christian can be a witness. Any person who is saved can tell of his own experience and take a New Testament and tell another person how to be saved. If he does not know how, he can learn. One recently developed soul-winning aid is the hand-marked New Testament which consists of marking certain Scriptures on the plan of salvation and connecting them into a chain of references by writing the words, "Now see page . . .", at the bottom of any reference-marked page. The Brotherhood Department offers a tract on this plan of soulwinning. Pastors and other church leaders are ready to teach any Christian how to be an effective witness for Christ.

We shall never witness to all the lost by merely holding preaching and teaching services. While these are important, we must do much more. Christian witnesses must go "into the highways and hedges." Many more Christians must become soulwinners if we are to even begin to reach all those about us. If every Christian were to join in this God-given task, the whole world would quickly know about the Saviour.

Many people in Jackson responded when one man needed blood.

Many more Christians should respond when so many people need Christ.

Progress begins with getting a clear view of the obstacles.



THE MAJESTIC SPLENDOR of the Teton Mountains in Grand Teton National Park, Wyoming, reminds one of the all-powerful God who created the heavens and earth.—(Union Pacific RR Photo).

Pages From The Past

By J. L. BOYD, Sr.

60 YEARS AGO

Pastor J. R. Carter of the Blue Mountain Baptist Church tells of the fire that destroyed the largest boarding house of Blue Mountain College, including all the furnishings and the belongings of the three families of the proprietors living in the building, also about thirty trunks of the boarding girls. While the ruins still smoldered the teachers and pupils gathered in the College Hall in a Thanksgiving Service.

The Jackson Baptist Church (the only one then) rounded up their Foreign Mission offering for the year, amounting to \$160.00, a 25% increase over the previous year. Rev. W. F. Yarborough, pastor.

President W. T. Lowrey of Mississippi College announces that the "Quit Claim Title" promised by the people of Clinton at the last State Convention has been effected by the Mayor and Aldermen and the charter adjusted giving the Baptist denomination the unconditional ownership of the college.

50 Years Ago

The Sunnall Church, Lamar County, closed a successful revival meeting with 77 admissions, 46 of them for baptism. Pastor C. H. Mize was assisted by Rev. W. A. McComb.

Brother O. D. Bowen, aged former pastor of the Ellington Church, was invited back to preach for them on a Sunday when the pastor was away, and a love offering of \$72.50 was given to the greatly beloved minister.

25 Years Ago

The Highland Baptist Church, Meridian, wrote letters to all non-resident members. Results: Twelve of them made requests for letters of dismissal.

Assembly Site Near Air Force Academy

COLORADO SPRINGS, Colo. — (BP)—Colorado Southern Baptists and the new Air Force Academy of the United States are near neighbors here.

Willis J. Ray, Denver, executive secretary, Colorado Baptist General Convention, announced the convention had bought 1433 acres of land 20 miles north of this resort city.

The land will be used for an assembly grounds. Since it is too large, some of the acreage will be sold, with the convention keeping about half the amount bought.

It cost \$100,000. The elevation of the property is from 7200 to 7800 feet. Three small mountains, part of the Rocky Mountain chain, lie on it.

The land also includes five springs and three lakes. It is one mile off federal highways 85 and 87 running from Colorado Springs to Denver. The Air Force Academy is five miles away. Ray said.

19TH CENTURY BAPTIST PRESS BAPTIST UNITY THREATENED BY CAMPBELLITE MOVEMENT

LEXINGTON, Kentucky, July, 1828 — (BP)—Already torn by antimission strife, Baptists today are fighting to throw off the threat of a movement which seems opposed to every principle cherished by the denomination.

Led by Alexander Campbell, the movement not only opposes the Baptist mission program, but virtually every Baptist doctrine and institution. Many Baptists who are reluctant to support missions are being drawn away by the Campbellites.

Particularly offensive to Baptists is the Campbellite doctrine of regeneration through baptism. Campbellites claim to accept no creed except the Bible, observe the Lord's Supper each Sunday, and minimize the work of the Holy Spirit in regeneration.

"The water of baptism formally washes away our sins," Campbell once declared in a public debate in Kentucky. "Paul's sins were pardoned when he believed. Yet he had no solemn pledge of the fact, no formal acquittal of his sins until he washed them away in the water of baptism."

Newspaper
For five years Campbell has published *The Christian Baptist*, a newspaper in which he attacked every phase of Baptist life. With sarcasm, ridicule, and satire he has attempted to discredit the denomination.

Missionary societies, Bible societies, associations, creeds, church constitutions, reverends,

and doctors of divinity Campbell has attacked as unscriptural. "Did God ever call a man for any work which he was not fully qualified, and in the performance of which he was not successful?" Campbell asks in denouncing ministerial education.

Mission societies he has accused of greed, dishonesty, embezzlement, and stealing. He has ridiculed their dress and efforts to convert the heathen.

Debates
In debate, preaching, and publishing, Campbell has denounced the Baptist "hireling clergy," ministerial calls, salaries for preachers, and other practices which he regards as contrary to the New Testament.

"We have long considered the various societies called Missionary, Bible, Sunday school, and Tract societies, as great religious engines," Campbell writes, "fitted and designed for the predominance of those who set themselves a-going, and ultimately tending to a national religious establishment."

Campbell was baptized in 1812, and his Brush Run Church for a while continued as a member of the Redstone Baptist Association of Pennsylvania. While there is widespread opposition to the Campbellite movement, it is strong in Kentucky, Pennsylvania, Tennessee, Ohio, and Virginia and has spread to Indiana, Illinois, and Missouri.

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Gleanings from the Greek New Testament

by V. Wayne Barton

Joint-Knowledge With God

You can't trust your conscience. Indeed, the conscience is God-given. But it is not infallible.

The word translated "conscience" in the New Testament is *suneidesis*. It is associated with the verb *sunoida* (to-know-together). So, conscience is joint-knowledge.

Presumably, our conscience is joint-knowledge with God. However, it is quite often true that our joint-knowledge is not with God but with somebody or something else.

The word conscience is used variously in the New Testament. Heb. 10:2 speaks of a conscience that misleads because of an erroneous assumption on the part of the ones involved. I Cor. 8:7 tells of a conscience that is joint-knowledge with an idol. Whereas, joint-knowledge with God is the point specified in I Pet. 2:19.

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So, the popular "let your conscience be your guide" involves an element of risk. Of course, this must do. For the personal consequences of violating our conscience are fearful. Every time we violate our conscience we weaken the moral fiber of

our being. Hence, Roger Williams once said, "I command that man whether Jew or Turk or Papist or whoever, that steers no otherwise than his conscience does, till his conscience tells him that God gives him greater latitude."

Must Follow Conscience

We must follow our conscience, but we can not trust it, for sometimes it leads us astray. Other times the conscience furnishes us no guidance at all. So, Paul Tillich refers to the "split conscience" which speaks ambiguously.

Obviously, the point is that whereas we can not trust our conscience there is one whom we can trust. And that is God. We can trust in him to refurbish a misinformed conscience. And to clarify the ambiguous conscience. All the time, of course, we must follow our conscience.

Medical experts predict that cancer will strike one out of every four persons alive today. This is the personal story of one who was the "one." Miss Williamson was a college professor when cancer struck. The experiences, the fears, the victory, even "unto death," is told in these pages.

WHEN TROUBLE COMES by James E. Sellers (Abingdon, 128 pp., \$2.00). Discusses the trouble and suffering which come to so many people, and the Christian's resources for meeting and defeating it. The ten chapters discuss these problems under three headings: physical evil, sin and suffering.

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BAPTIST FORUM

Missionaries See Hope For A New Cuba

How many blessings we have to be thankful for! How gloomy and depressed everyone in Cuba was this time last year as the revolution raged and the heel of the tyranny was felt so hard in the land!

What a different spirit is felt this year! There is a joy which is apparent everywhere as people put up their Christmas decorations. There is a new feeling which any casual observer is quick to sense among the vast majority of the common people of Cuba, for a new hope beats within the breast of the poor people who for so long have suffered from malnutrition and disease and could only hold out hope of the same for their children.

Almost miraculously have been the many reforms and changes brought about in this little republic since the first of the year.

By the end of this month 10,000 new classrooms will have been built this year. You cannot fully appreciate this unless you know the difficulties of securing trained leaders for our Baptist work. Lack of educational preparation has proved to be one of our major problems in providing enough seminary students. The new schools, you see, can mean much to our work in the future.

Never before have the evangelical churches had greater opportunities to present Christ to the people. All groups, regardless of religious beliefs, are given equal protection under the new government.

One of the most active Baptists during a special revival effort has been Augustine Castro, sister of the prime minister, who lives with her brother, Raul. She visited to invite others to the services, and sang in the services. She is a very quiet, unassuming person, with an evident radiance that reflects her warm Christian spirit.

Yes, the hope for a new Cuba is indeed a bright one and this hope need not be restricted to political and economic affairs. The good news in Christ must go forth that "they may be free indeed." A sociologist has stated that "Cuba is a parenthesis of happiness in the sadness of the Americas." There is much truth in this. Lasting happiness,

however, will not be found in an abundance of material possessions, nor in political freedom, but in the peace which Christ brings in the heart of every true Christian.

Hubert and Eva Hurt,
Havana, Cuba.

LETTER TO THE GOVERNOR OF MISSISSIPPI

We of the Mississippi Club of Southern Seminary, Louisville, Kentucky, would like to register our complete opposition to the contemplated bill before our legislature which seeks to grant local churches the right to withdraw from their denominational bodies with full possession of their church properties.

Our opposition to this bill is based completely on our firm belief in, and advocacy of separation of church and state. If a need exists for such action on the part of churches in Mississippi, we feel that legislation concerning it should be handled completely within the denominational framework of the churches themselves and that such matters are completely beyond the reach of civil government as guaranteed by the Constitution of these United States.

Only a brief survey of world history will show the devastating effects of church-state union or of the control of the church by the state. There is not one single case where such a policy has been beneficial to either in the long run; the blood of countless martyrs shows the evil thereof.

The majority of the Mississippi students here desire, God willing, to return to our native state and hope to spend our lives laboring with God and the wonderful people of Mississippi in the realization of His will for our state and world. We desire to return to a state as free ministers of the Gospel of Jesus Christ, proclaiming His Word in a free society, a condition that exists at present. We fervently pray that we will not return and find that this condition has been betrayed by the leaders of our state administrative and legislative government. We will return, determined to speak the Word of God in freedom or in oppression.

We therefore beseech your efforts in the defeat of this legislation and pray the blessing of God upon you and the state in your efforts to bring a better way of life to the people and land we both love so very much.

Graham L. Hales, Jr.
President of the Mississippi Club.

New Books

FIVE GREAT AFFIRMATIONS OF THE BIBLE by W. A. Criswell (Zondervan, 58 pp., \$1.25).

Dr. Criswell takes five great affirmations of the Bible and preaches on God, Christ, the Cross, the Resurrection and the Lord's return. Outstanding preaching by one of our greatest Baptist preachers of today.

THE GOSPEL OF THE KINGDOM by George Eldon Ladd (Wm. B. Eerdmans, 143 pp., \$2.75).

The Professor of Biblical Theology of Fuller Theological Seminary, discusses the great Biblical doctrine of the kingdom. A careful study and interpretation of Jesus kingdom teachings in His parables, the Sermon on the Mount, and other discourses, as well as of other New Testament discussion of this great truth. He shows that the kingdom is today but is also future.

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Revival Dates

Rosedale, First: March 13-18; Rev. Norman Vance, pastor, Belle View Church, Alexandria, Virginia, evangelist; Marion Hayes, First Church, Nashville, Tennessee, song director; Rev. Charles M. Conley, pastor.

Carson: March 23-27; Rev. John P. McDonald, Monticello, evangelist; Rev. Curtis Holfield, pastor.

Oil City (Yazoo): March 27-April 1; Rev. W. C. Smith, Simmons Memorial Church, Flora, evangelist; Rev. James Underwood, song leader and pastor. (Dinner will be served at the church on Sunday, March 27).

Jackson, Elraine: March 20-26; Rev. Taylor Wallace, associate pastor, First Church, Quitman, evangelist; Rev. H. C. Davis, pastor.

Indianola, First: March 13-20; evangelists for evening services: Rev. Harold Shirley, First, Yazoo City, Sunday; Dr. R. G. Lee, Memphis, Monday; Dr. Lewis Rhodes, Daniel Memorial, Jackson, Tuesday; Rev. David Cranford, First, Canton, Wednesday; Dr. R. Paul Caudill, First, Memphis, Thursday; Dr. Luther Joe Thompson, Calvary, Jackson, Friday; Rev. Russell McIntire, First, Clinton, Saturday; Rev. Harry Kellogg, First Indianola, Sunday; evangelists for morning services: Rev. M. E. Perry, Boyle, Monday; Rev. Johnny Lee Taylor, Drew, Tuesday; Rev. Robert Tucker, Second, Indianola, Wednesday; Rev. Wayne Coleman, Ruleville, Thursday; Dr. John Landrum, First, Grenada, Friday; Douglas Harrington, music director; Rev. Harry Kellogg, pastor.

Pascagoula, Eastside: March 27-April 3; Dr. J. H. Tuten, pastor, First Church, Biloxi, evangelist; Everett Greer, minister of music at Eastside, song leader; Mrs. Montie A. Davis, pianist; Rev. Montie A. Davis, pastor.

Vicksburg, Trinity: March 20-27; Rev. Hugh Martin, pastor, Gulfport Heights, Gulfport, evangelist; Buddy McElroy, minister of music and education at Trinity, song leader; Rev. Roy Myers, pastor.

Hickory Grove (Lauderdale): March 20-25; Rev. J. A. Fondren, pastor at Abbeville, evangelist; Robert Beard, song leader; Rev. Russell L. Willis, pastor.

New Albany, First: March 20-27; Dr. James A. Howard, Supt. of Evangelism and Associational Missions in South Carolina, evangelist; George Van Egmond, song leader; Dr. J. William Harbin, pastor.

New Hope, Monticello: March 27-April 1; Rev. Hoyte E. Nelson, New Palestine, evangelist; W. J. Nelson, song leader; Rev. James E. King, pastor.

Jayess: March 20-25; Rev. Lee Hudson, Central, Columbus, evangelist; Carney Boyd, music director; Millie Day, pianist; Rev. C. R. Wicker, pastor.

Magnolia Street, Laurel: March 20-27; Dr. Jimmie Parrish, Vice-President, Stetson University, Deland, Florida, evangelist; Evio De Oliveira, Brazil (senior at New Orleans Seminary), music director; Rev. Damon V. Vaughn, pastor.

Two Mile Church (Scott): March 23-March 27; Rev. Delmar Dennis, pastor of Corinth Church near Heidelberg, evangelist; Willie Dennis, pastor.

Rev. Delmar Dennis
Dee Moon, song leader.

Brookhaven, Easthaven — March 21-27; Rev. Brooks Wester, Park Place Church, Houston, Texas, evangelist; T. H. Ramsey, Easthaven, song leader; Rev. Robert E. Wall, pastor.



SCENE OF SOUTHERN BAPTISTS' SUNDAY SCHOOL MEETING — Will Rogers Memorial Coliseum in Ft. Worth, is the site chosen for the main moth evening sessions of Southern Baptists' first nation-wide Sunday School Convention March 29-31. The 7,000-seat building is the civic entertainment and sports center of Ft. Worth, and will be used for all combined sessions of the Convention. The Sunday School Department of the Baptist Sunday School Board, Nashville, is sponsoring the three-day meeting.—Photo, courtesy Chamber of Commerce, Fort Worth, Texas.

With Billy Graham In Africa

Evangelist Billy Graham has just closed his African Campaign and the following report came during the latter part of his crusade:

JOS, NIGERIA — It was ten o'clock at night. Around the sports stadium little groups of people clustered around the flashlights and dim light bulbs.

Hillcrest Church, Jackson: March 20-26; Rev. James Fancher, pastor of First Church, Florence, will be the evangelist; Bill Jarvis, minister of music at Pendleton St. Church, of Greenville, S. C. (formerly of Jackson), will direct the song service. Services at 10 a. m. Monday through Friday and 7:30 p. m. Monday through Saturday. Rev. G. C. Cox is pastor.

Trinity (Jones): March 20-25; Rev. W. D. Martin, Naucu Church, Mobile, Alabama, evangelist; Joe Hill, Taylorsville, song leader; Rev. Julian West, pastor.

Wyatt (Tate): Youth revival; March 23-30; Rev. Dewayne Whitman, Emanuel Church, Forrest City, Arkansas, evangelist; Rev. Robert S. McCullar, pastor.

Wesson: March 27-April 1; Dr. E. N. Wilkinson, Hanover, evangelist; Rev. Charles Dorris, First, Crystal Springs, singer; Rev. Charles D. Phillips, pastor.

Hightland, Meridian: March 27-April 3; Dr. Edward L. Byrd, First Church, Florence, South Carolina, evangelist; Eugene Price, Highland, music director; Dr. C. C. Randall, pastor.

Louise, First: March 20-25; Rev. Hugh Conwill, pastor and evangelist.

Central (Grenada): March 27-April 1; Dr. Robert L. Hamblin, Harrisburg Church, Tupelo, evangelist; Harold Penn and Hollis Ishee, song leaders; Rev. B. A. Wilson, pastor.

Music Department

W. C. MORGAN, Secretary
MISS MARTHA WAGGONER, Office Secretary

STATE MUSIC FESTIVALS

Listed below is the schedule for the last two weeks of our State Festival Program:

March 21, First, Meadville, Choral and Instrumental Festival, 6:00 p. m.

March 22, First Meadville, Hymn Playing Festival, 6:00 p. m.

March 23, Calvary, Jackson, Church Choir Festival, 6:45 p. m.

March 29, First, Pascagoula, Choral Festival, 6:00 p. m. Instrumental Festival, 7:00 p. m.

April 1, Calvary, Jackson, Graded Choir Festival, 4:00 p. m.

April 2, Calvary, Jackson, Graded Choir Festival, 4:00 p. m.

Hymn Playing Festival, 10:00 a. m.

April 4, First, Hattiesburg, Hymn Playing Festival, 6:00 p. m.

April 5, First, Hattiesburg, Hymn Playing Festival, 6:00 p. m.

April 7, New Choctaw Festival, Bethany Baptist Church, 7:00 p. m.

Children's Choirs will be audited first beginning at 6:00 p. m. All other Choirs and Instrumental Ensembles will begin around 7:00 p. m.

We are expecting more than 5,000 to participate in this festival program this year, with at least 700 hymn players. Your church will desire to take part in this great festival.

Names In The News

Rev. Stanley A. File has resigned the pastorate of the Benicia Church and Rev. Paul Cranford has been called to serve as interim pastor.

Dr. Theodore Ullman, outstanding pianist, will be presented at Mississippi College, March 18 in a piano recital at 9:50 a. m. in Nelson Hall Auditorium. Dr. Ullman is an alumnus of the University of Wyoming; New York University; Columbia University; Shriverham (England) University; Newark University; The Sorbonne; Conservatoire de Paris; and Juilliard School of Music.

Dr. Jack Lyall, head of the department of music at Mississippi College, directed a two-day School and Church Music Festival at Senatobia Friday and Saturday, March 11 and 12.

Rev. Claude Lazenby was ordained to the Gospel ministry on Feb. 11 by Courtland Church in Panola Association. Rev. Joe Oliver preached the ordination sermon, Rev. F. O. Martin gave the charge to the candidate, Rev. Paul Smith delivered the charge to the church, and Rev. Upton Reynolds presented the Bible and presided at the service. Rev. Bill Hoffer served as clerk and Jim Joslin as moderator.

hundred worship on communion Sundays.

Dr. Paul Maddox, former Chief of Chaplains of the American Army in Europe, and Graham's personal secretary, motored to Jos ahead of the balance of the team. On the way he watched a missionary shoot a baboon which later was served in the form of baboonburgers in the nearby mission school. The rocky, sparsely-vegetated knolls around Jos sometimes fairly swarm with baboons.

Cry for Success

Graham stayed at an English lodge called Hill Station, which is surrounded by boulders, among which nestle gorgeous flowering bushes and trees. As the sun rises through the cleft of the distant range of hills, scores of birds swoop and flit overhead. Mist and smoke rise from the towns on the plateau.

Some nearby villagers are primitive as any Africans — people wear big saucers in their lips and very little clothing.

But at seven o'clock in the morning Africa's children swarm down the dusty paths to school with satchels on their heads. In a thousand villages near Jos there are tiny churches where hymns of praise rise to the living Christ. In many of them, Africans have cried to God all night recently for the practice of killing the second born of all twins with slow poison and pointed out a church near the village where seven miles or more.

As the Graham team left Enugu for the airport someone picked up a newspaper and spotted one paragraph of a story headlined, "A Dandy Goes After Graham". The story, filed from New York, said, "One of America's best dressed women, Mrs. Eleanor Searl-Whitney, is on her way, by way of India, to join Doctor Billy Graham in his evangelistic crusade in Africa, one of her household staff told reporters here".

That was news to the team certainly in that vein. Mrs. Whitney, who professed conversion during the Graham New York Crusade, talked with two of Graham's associates just before they left New York and inquired about the African tour schedule. She said she was planning a trip to India and might attend the meetings in Ethiopia or Egypt. There was no thought

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of a return to Africa.</

Incomplete Religion

By HUGH WAMBLE
Professor of Church History
Midwestern Seminary, Kansas
City, Missouri

Any form of religion which lacks love, Paul makes clear in the thirteenth chapter of First Corinthians, is incomplete. When man gives full loyalty to incomplete religion he is guilty of idolatry, worshipping that which is less than God. Neither zeal nor success can make true religion out of incomplete religion.

Incomplete and imperfect religion is both ancient and modern. It has always tempted men, and when men have responded to it they have committed the sin of idolatry. It is also found in Christianity. In fact, early Christianity had to contend with it. The Corinthian church was plagued with an unholly, uncharitable factionalism, created in part by bigoted preference for incomplete religion.

Feeling
The profound and artistic praise of Christian love, found in the thirteenth chapter of First Corinthians, is an antidote to factionalism stemming from five conflicting types of religion. First, there was the "religion of feeling or enthusiasm." There were some who thought that religion consists in speaking in tongues. They held that ordinary speech is inadequate for conveying the deepest truths of the spirit, so they resorted to ecstatic speech.

Knowledge

Secondly, there was the "religion of knowledge." There were some who claimed to understand prophecy, mysteries, and knowledge. They continued in the tradition of the Old Testament prophet who knew what God had done in the past, who knew God's character and His way of dealing with men, who knew present conditions.

Faith

There was, in the third place, the "religion of faith or trust." There were some who seemingly based their religion on Jesus' favorite figure of speech for faith — a faith for which mountains can be removed. It refers to one's capacity to believe, against knowledge, that the impossible can happen. As Jesus used the figure, it means that God is able to work the impossible for those who have the "grain-of-mustard-seed" kind of faith. (Matt. 17:20; 21:21).

Benevolence

Fourthly, there was the "religion of benevolence." There were some who thought that religion consists in doing works of fraternal or social welfare. It appears, however, that there were few in number, for Paul was frustrated in his efforts to raise funds for Jerusalem Christians. It should be pointed out that the "religion of benevolence" bids fair to become the civil religion of the United States.

Heroism

And, in the last place, there was the "religion of heroism." There were some who were willing to give their bodies to be burned. They seemingly put stock in their own heroism. This form of religion was later altered as Christianity won its place in the world; it became the "religion of asceticism," and its devotees were monks who practiced severe self-discipline.

Which form of religion is true? Which party in Corinth was correct?

A Chameleon

Incomplete religion cannot be true. For one thing, each type imposes standards which one has difficulty in meeting. Take the "religion of feeling," for example. It makes feeling central, but it makes no provision for the fact that men cannot maintain intense feelings for a long time. Like the disciples, we sometimes exult during our mountain-top experiences, but then we are plunged into the valley of depression or, as Bunyan expresses it, the "slough of despond." The "religion of feeling" lacks a firm foundation. It always vacillates between high and low. It is like a chameleon which always adjusts to the environment.

Man knows, at best, only "in part," so the "religion of knowledge" cannot be final. Even Jesus disclaimed knowledge about the end. It is absurd for the Christian to place his confidence in his own knowledge, for he would not consciously claim more than Jesus. If, however, one is determined to follow this type, he should be cautioned to trust in whom he knows, not in what he knows. Even then, he may be subject to doubting.

If one should think that the

"religion of benevolence" is easily attainable, he has only to recall the rich young ruler. He was able, financially speaking, to perform works of benevolence. He apparently believed that there is virtue in doing good works; otherwise, he would not have become sorrowful by not doing them. He had come to depend on what he had accumulated, so he could not afford to give anything away without undermining his own security.

Cowardice

The "religion of heroism" is also hard to live up to. Cowardice is often lodged in the hearts of the brave. Some disciples said, "Lord, we are able," but they could not stand when a crisis came. The boldest of them all, Peter, denied Jesus Christ three times. Sometimes the boast of heroism comes from the mouth rather than from the heart. Some have recanted under brainwashing bodily torture, and other tests devised by their tormentors. Moreover, even monkish ascetics do not meet the requirements which they have set for themselves.

There is second reason why incomplete religion cannot be true; each ends up in man-centered religion. Man, not God, becomes the central figure. In Corinth the speakers in tongues competed with each other, each desiring to speak and caring nothing for interpreting. They tried to give the impression of spirituality, not to edify the church.

Though he speaks for God much of the time, the prophet is also tempted to speak for himself or for the world. No age wants a prophet, but each age garnishes the tombs of dead prophets while opposing living prophets. Each age thinks that the best prophet is a dead prophet. If his prophetic message cannot be stopped by compromise, it can be stilled by the prophet's death. When the prophet compromises, he displaces God's message with man's. When he is persecuted, he may become as self-centered as Elijah, thinking that he is the only one left who has not bowed the knee.

God Is Tested

The "religion of faith" may end in the testing of God. In Paul's day some suggested that they enlarge their sinning in order to prove that they had faith in divine grace. In our day, some put God to the test by handling snakes or by invoking certain promises contained in the Scriptures. In either case, God is tested, not man; God must adjust to man.

The "religion of benevolence" or works, both begins and ends in self-centeredness. The rich young ruler sought his own salvation. Self-interest tempts all men. No one is interested in a salvation which does not include him. Young prospective ministers might answer with a "yes" question, "are you willing to be damned for the salvation of others?" But, if one probed deeper he would discover that the genuine answer is "no." It is true, isn't it, that we sometimes try to put stars in OUR crowns.

Saint-Worship

The "religion of heroism" easily degenerates into "saint-worship" in which brave ancestors take the place of the eternal God. We are always inspired by noble behavior, even when it is found in pagans and heretics, such as Socrates and Servetus.

But, heroes are not to be worshipped unless one is prepared to say that heroism alone is the true test of religion. If heroism is the test, there are many true religions, for martyrs and ascetics have appeared in all times and places. To die for a cause is right; to die for a cause is right; it is only proof that somebody thinks it is. Heroism may be more a testimony to man's will than to God's.

There is still another reason why incomplete religion cannot be true: the characteristics of all types must be exemplified in Christianity. Paul did not reject these religious types as such. He claimed to speak in tongues as well as the next man. He was well grounded in Jewish lore and his Mars Hill address reflects the wisdom of the Greeks. According to Paul, the key to salvation is faith in the Gospel which is a stumbling block to the Jews and absurdity to the Greeks. Good works are a proof of salvation, even though they are not means to this end.

Paul encountered imprisonments, beatings, stonings, fightings with beasts in the arena, and shipwrecks, and finally he submitted his body to the Roman sword, rather than deny



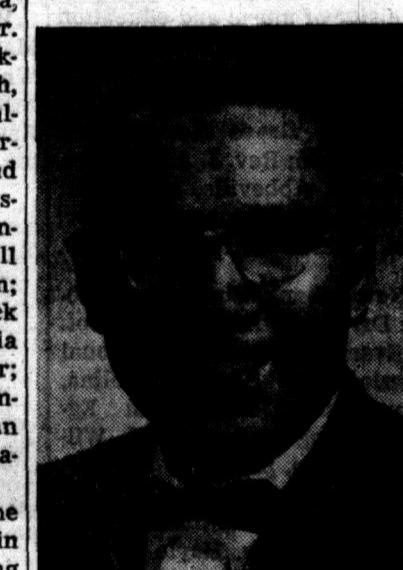
REV. HAROLD E. O'CHESTER, left, has received a Distinguished Service Award from the Purvis Junior Chamber of Commerce. Iz C. Murray, right, presented the award. Rev. O'Chester, pastor of First Church, Purvis, a graduate of Mississippi College and New Orleans Seminary, is an active member of Purvis Lion's Club, and Vice-President of the Lamar County Pastors' Conference. He initiated the "Forward Program of Church Finance" at Purvis in 1959. The budget was raised 58 percent and pledges totalled 110 percent of the budget. In 1960 the church plans to clear all outstanding debts and lay the groundwork for a new auditorium.

New Choctaw Association Holds Simultaneous Crusade

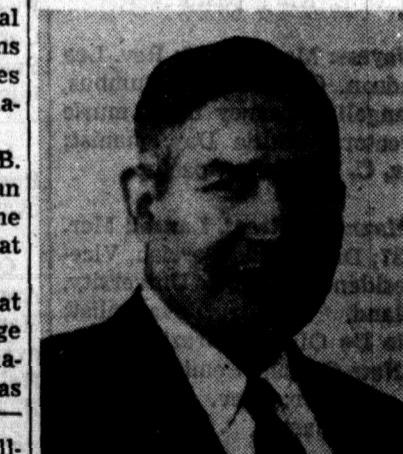
granted a scholarship to the Bacone College, the only college for Indians in America.

In May 1941 he was ordained to the Gospel Ministry and was sent to Anadarko, Oklahoma as missionary to the Kiowa, Apache Indians.

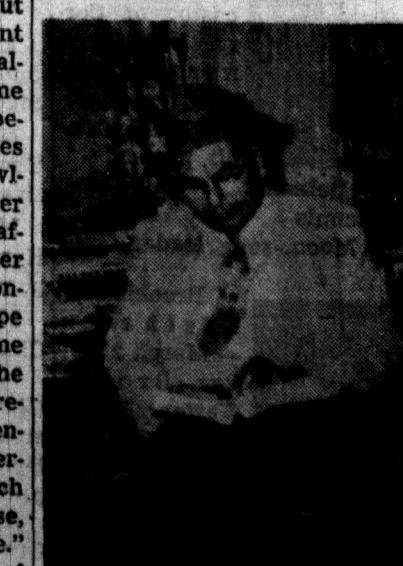
At Eastern Seminary he received his Degree of Doctorate in Christian Education in 1948. August 1, 1948 he was appointed as missionary to the Creek and Seminole Indians in Oklahoma under the Southern Baptist Home Mission Board. The Home Mission Board in 1951 elected him as General Field Worker to superintend all Indian mission work for Southern Baptists. Since 1954 he has made his home in Okmulgee and has served as General Missionary to the Creek and Seminole Indians.



Rev. Victor Kaneubbe



Dr. B. Frank Belvin



Rev. Ben Daney

THE FACT FINDERS CLASS, twelve-year boys A. First Church, Pontotoc, were 100 percent on all points for five straight Sundays and were 100 percent for 13 out of 18 Sundays. The class is Standard. On the back row is Bill Odom, teacher, Glen Wood, Wayne Tutor, and Leigh Dillard. On the front row is Roger Stafford, Donald Benjamin, and Hershell George. Mrs. Hershell George is Superintendent of Junior II Department which is averaging around 80 percent of the enrollment present each Sunday.

Southern Baptist Program Of Evangelism Is Three-Fold

By C. B. Jackson

The New Testament program of Evangelism must become the Southern Baptist program. Following it will guarantee success.

This New Testament program includes three types of evangelism: Personal Witnessing; Mass, or Revival, Witnessing;

and Church Directed Witnessing. Only as the churches are led to inaugurate and maintain all these types will they reach their communities for Christ. Of course, each type must be directed and empowered by the Holy Spirit.

Thus, there must be a renewed emphasis on the teaching of

the New Testament concerning the Holy Spirit. Not until Christians are filled with the Spirit are they prepared to give effective testimony. This means that they must be led into this experience.

Evangelism must have its rightful place in the work of the Southern Baptist Convention. This means that the New Testament program of Evangelism must be placed either on a par with, or above, all the other Divisions of its work.

In the minds of the members of the churches Evangelism comes before anything else that we do. Certainly it is first in the mind of Christ. Until Southern Baptists awaken to this and place Evangelism where it belongs, this Division will never be able to inspire and lead the churches to inaugurate and maintain all types of New Testament witnessing.

Dr. C. E. Autrey is God's man to lead in such a program. He has the background, training, compassion, vision and anointing of the Holy Spirit for such a task. His place of leadership should be one that gives him the respect, honor, and following of all the Divisions of our work as he presents the New Testament program of Evangelism to all the people.

We Are Responsible

Until we awaken to the fact that we are responsible for leading each member in each church to become an effective witness for Christ we have not started toward the goal in this work. We have caught such a vision concerning one's financial stewardship. And we are doing a marvelous job in leading the people to accept their responsibilities of being honest stewards of their property, not only while they are alive, but after they are gone. We may pile up millions of dollars in schools, hospitals and in endowments and not win one soul to Christ.

When we enlist, instruct and train every member to be a New Testament Witness we will win the millions to the Lord. These will be enlisted to win others and all will catch a vision of financing this program and the money will be provided to meet all our needs.

May the Holy Spirit give us wisdom and understanding to place first things first. Then Evangelism will have its proper place in the Southern Baptist Convention, in each of the various State Conventions and in each church.

MIDWAY WILL BEGIN TWO SERVICES

Midway Church, Jackson, will begin two morning services on March 20, one at 8:45 and one at 11 o'clock.

This step has been taken because of the space problem the church faces, according to the pastor, Rev. W. F. Evans.

All night sessions (T-W-T) meeting at Will Rogers Coliseum, 7:30 P. M. Featuring Chester Swor, James Sullivan, W. A. Criswell, A. V. Washburn, G. Kermie Keegan and Ramsey Pollard.

Sunday School Department



CAROLYN MADISON, Associate
J. M. HAYNES, Associate
JOHN D. ALEXANDER, Associate
W. T. DOUGLAS, Associate

SCYANT M. CUMMINGS, Department Secretary
MRS. JUDSON IRWIN, Secretary
MRS. CHARLES NETHERTON, Secretary

How To Have A One-Day Associational Vacation Bible School Conference

1. SET DATE AND TIME

Morning and afternoon Session Recommended (with lunch)

2. ORDER FREE LITERATURE

Sunday School Department, Box 530. Package for each church.

3. PLAN AN EXHIBIT

Textbooks, supplies, creative materials.

4. SELECT CONFERENCE LEADERS

Experienced leaders, using basic Vacation Bible School ideas.

5. USE MATERIALS THAT WILL GIVE MAXIMUM RESULTS

(1) Free literature (2) Better Vacation Bible Schools (3) Joint Worship Service Book, part 1 and 2. (4) Pupil's Books (7) Filmstrip, record.

6. DEMONSTRATE JOINT WORSHIP SERVICE

Leader and pianist should be carefully selected. Have a real demonstration. Have ready (1) Flags with stands (2) Bible (3) Offering plates.

7. REGISTRATION

Register all attending. List churches represented plus those not represented. Send a report of attendance by conference to J. M. Haynes, Box 530, Jackson.

8. GOAL SHEETS

Plan for mission or branch schools.

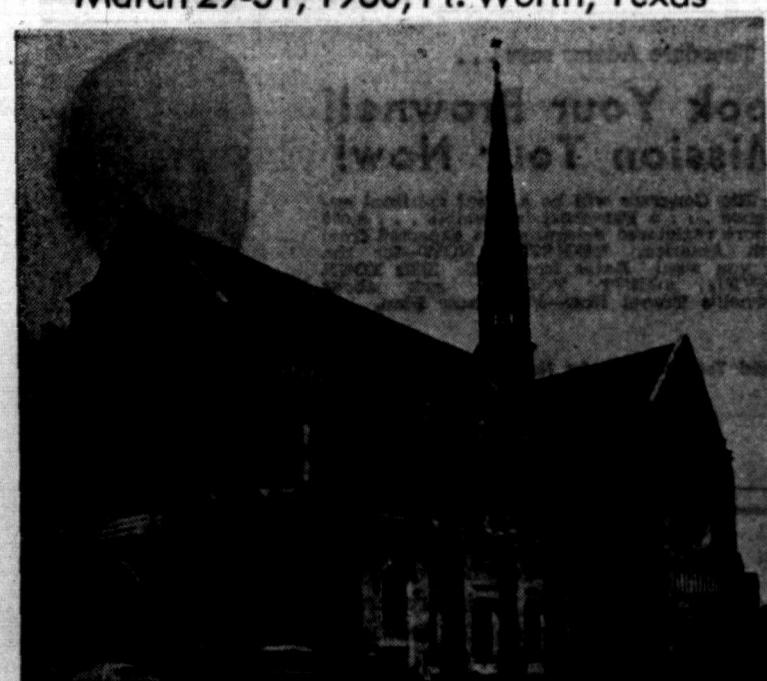
9. LUNCH

Ask host church to provide drinks, those attending bring lunch.

10. BOOK EXHIBIT

Associational leadership should contact Book Store in Jackson for arrangements.

Nation-Wide Sunday School Convention
March 29-31, 1960, Ft. Worth, Texas



Broadway Church, Ft. Worth

Nursery, Beginner, Primary, Section Meetings:
Wednesday, A. M.—9:30-12:00; P. M.—1:30-4:00.

Thursday: A. M.—9:30-12:00; P. M.—1:30-4:00.
All night sessions (T-W-T) meeting at Will Rogers Coliseum, 7:30 P. M. Featuring Chester Swor, James Sullivan, W. A. Criswell, A. V. Washburn, G. Kermie Keegan and Ramsey Pollard.

Carver Academic Hall Honors Theron Rankin

LOUISVILLE — (BP)—The new academic hall at Carver School of Missions and Social Work here will honor the memory of the late Dr. M. Theron Rankin.

Rankin was executive secretary of the Foreign Mission Board of the Southern Baptist Convention.

The academic hall will be ready for use during summer school which opens June 6. The naming of the hall was an action of Carver trustees at their annual session.

Trustees approved buying 2½ acres adjoining the present school campus they said.

Coffeeville Women Challenged By Study

One of the most profitable studies ever held by the Coffeeville Baptist Woman's Missionary Union followed a 6:30 "dinner on the ground" meal in the educational annex Monday night, February 20. The purpose of the meeting was to complete the study of "Reaching Rural Churches".

In conclusion, Mrs. Dean Arington brought the group face to face with the need in the county. A map of the county with each church spotted was displayed as she gave amazing statistics revealing very fertile ground for mission work. The women, challenged with the study, voted unanimously to go on record as favoring the county's securing an associational missionary. A petition to that effect will be presented by them to the association in the near future.

At the Holy Land via Maupintour in 1866

Middle East

We're on a conducted tour to Egypt and Luxor, banon, Syria, Jordan (Dead Sea, Jericho, theleim, Old Jerusalem), Israel (Galilee, Nazareth, Haifa), Greece, Italy, Plus Oberammergau Passion Play, Greek Isles, Crete and Russia. Tension: Monthly payments: 26 days. Only \$57. All expenses paid from New York. Fly Boeing 707 Jet. Sabena Belgian World Airlines. For descriptive folder write Harriet Patterson, tour planner and director.

Maupintour
Middle East Tour Specialists
36 Massachusetts Street, Lawrence, Kansas
Fices: New York / Washington / Brussels



Rev. J. R. Davis

Batesville, First Calls Pastor

Rev. J. R. Davis, pastor of Melrose Church, Roanoke, Va., has accepted the pastorate of First Church, Batesville, and will move to the new pastorate on March 28.

Rev. Davis, former pastor of First Church, New Albany, and of First, Columbia, will succeed Rev. Carl Duck, who resigned recently to accept a Texas pastorate.

Rev. Davis is well-known in Mississippi where he was formerly active in denominational affairs, having served as president of the State Convention Board.

NASHVILLE — (BP) — The Southern Baptist Advisory Council on Work with National Baptists has elected G. Kearne Keegan of Nashville as chairman for the year succeeding T. B. Maston of Southwestern Seminary, Fort Worth, Texas.



Ronald W. L. Mills

Joins Staff At First, Magee

Ronald W. L. Mills has accepted a call as Minister of Education and Music at First Church, Magee, Rev. Eldie F. Hicks, pastor.

Mr. Mills, native of Forrest, is a graduate of Mississippi College, where he received his B. A. degree, and New Orleans Seminary, where he received the Master of Religious Education degree.

Mrs. Mills is the former Patricia Price, of Jackson. The Mills have one son, Allen, age 2.

Mr. Mills will begin his work at First Church, Magee, on March 16.

HEAR

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Jackson, Miss.—Phone 2-2033
Henry T. Bouchelle, Manager

For Sale, Church Property, Building 1710 Sq. ft. Lot 81 x 190. Located, 608 W. Porter St., Jackson, Miss.

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Say you would teach a class if you had bible study?

Want to be a leader in your church?

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Jackson, Miss.

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

MARCH 13, 1960

Aberdeen, First 67 138

Amity, Clinton 44 24

Amory, First 501 176

Antioch (Lowndes) 194 124

Arcola 72 34

Ariesia (Lowndes) 40 43

Batesville 507 210

Boden 125 57

Bethel (Copiah) 102 56

Biloxi, Emmanuel 308 124

Biloxi, Forrest Ave. 156 64

Booneville, First 342 209

Bruce 338 116

Bryant 155 132

Calhoun City, First 227 138

Canton, Center Terrace 199 104

Canton, First 380 103

Clarkdale, Oakhurst 595 185

Clarksdale, First 120 72

Clinton, First 47 54

Waterloo Mission 33 18

Clear Creek (Laf.) 61 61

Cleveland, Yale St. 166 105

Cleveland, Calvary 194 85

Cleveland, Emmanuel 202 107

Collins, First 350 120

Crisp, First 588 183

Dixie (Leh.) 169 94

Greenville, Parkview 273 120

Greenwood, Calvary 468 184

Greenwood, North 444 126

Gulfport: First 887 315

Bayou View 177 96

Grace Memorial 298 95

Hattiesburg: Central 265 147

38th Avenue 175 145

Main 1178 790

Main 1117 739

North Main 25 21

Wayside 36 30

First 613 254

Horn Lake 229 97

Horn Lake, First 395 145

Jackson: West 377 137

Southside 274 160

Crestwood 398 207

Highland 321 131

Woodlawn Road 259 122

Ridgecrest 709 313

Alta Woods 922 233

Daniel Memorial 978 355

First 1605 468

Parkway 939 444

Highland 321 131

Woodlawn 361 111

Mission 41 27

Temple 105 44

Emmanuel 195 113

Kosciusko, First 87 50

Longview 630 184

Main 621 21

Maple Mission 9 9

Lauderdale: Second Ave. 447 140

Magnolia St. 400 136

Main 370 136

Mission 39 30

Leland, First 385 162

Long Beach 382 118

Main 37 136

Mission 37 126

Lucedale, First 122 81

Longview 95 63

Lucedale, First 323 148

Lyon 152 72

Meridian: Eighth Avenue 172 86

First 811 213

Arrowood 98 40

Oak Grove 91 70

Grandview 47 20

South Side 45 144

Fulton Ave. Mission 656 259

State Boulevard 361 111

Fifteenth Avenue 583 227

Oakland Heights 304 108

Poplar Springs Drive 530 179

Calvary 490 152

Fewell Survey Mission 28 24

Key Field 114 43

McComb: First 106 60

Second 588 219

New Albany: Magnolia St. 293 142

First 620 200

Neely Memorial 76 44

New Hope (Gulf Coast) 154 101

Quinton, First 354 193

Oxford, First 566 249

Pascagoula: Eastlawn 325 195

First 705 221

Pearl 496 153

Patricia Grove (Jones) 73 58

Pelahatchie 171 79

Petal: Crestview 63 40

Petal-Harvey 449 196

Main 80 170

Midway 486 153

Picayune, First 485 153

Main 11 11

Potts Camp 121 39

Purvis, First 358 116

Ripley 377 120

Main 328 107

Mission 49 23

Rolling Fork, First 277 96

Ruleville 44 42

Sherman 114 42

Springfield (Scott) 125 93

Starkeville, First 921 423

DEVOTIONAL

PRAYER

By REV. ROBERT H. LEDBETTER, Pastor

First Church, Tylertown

"Midnight Prayer"—Luke 11:1-13

In the Gospel of Luke Jesus ask the question, "which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?" . . . "though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as much as he needeth."

When we think of midnight we think of darkness, despair and something very weird. Yet, it seems that midnight symbolizes our deepest and most agonizing needs. Thank God for men like Paul and Silas who could pray and sing praises unto God at midnight. The disciples had asked Jesus to teach them to pray and we find Him giving them the Model prayer.

Perseverance

Jesus saw that they did not grasp one of its essential elements, deep earnestness expressed in perseverance; therefore, He tells the story of the man desiring the three loaves from a friend.

It seems that midnight is God's favorite hour to intervene for us. It was at midnight that God led the children of Israel through the Red sea as on dry land; at midnight that God permitted Gideon and his 300 men to defeat the Midianites; at midnight that the prison gate opened to set free the Apostle and it was at midnight that Jesus fell on His face in Gethsemane.

Faint Not

Many of us have reached the heart of God on our knees as the clock struck midnight. As we recall these experiences we can better understand why Jesus would give a midnight setting to his story of prevailing prayer. To use the words of another, "The best things of God are not given in response to half-hearted requests. God does not lightly throw away His best. The doors of His grace are opened to those who pray and faint not. It is strength and not weakness to say, 'I will not let thee go except thou bless me!'"

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HOOVER CALLS RELIGION ANTIDOTE TO COMMUNISM

NEW YORK—(RNS)—Former President Herbert Hoover told some 2,000 United Presbyterian laymen here that Communism and a "slump" in national morals, more than any other of this country's crises, merit the special attention of America's clergy and laity.

He asserted that this country's hope for a continuance and expansion of its fundamental strengths rests upon a growth of religious faith, its devotion to freedom and a determined stand "against the evils that beset us."

He saw Communism as a threat both in the form of implacable enemy nations and as a virus "in the thinking of our people and the actions of our own governments."

Of the slump in morals, Mr. Hoover said America needs "a great stir of conscience." He cited the growth in major known crimes, teen-age delinquency and the daily exposure of municipal corruption.

Enterprise Offering

Enterprise Church gave \$200.20 to the Lottie Moon Offering.

Rev. W. N. Wilkinson is pastor.

Mrs. Emma Burge Swanson

Is Honored

Mrs. Emma Burge Swanson who celebrated her eighty-sixth birthday on February 17, was recently honored by a group of neighbors and members of First Baptist Church at Columbia.

Mrs. Swanson's pastor, Rev. Howard Aultman, read the 91st Psalm for the occasion saying that the honoree had claimed the promises of that scripture in a peculiar way and had proved true the last verse "With long life will I satisfy . . . and show my salvation".

Lovely gifts and friendly greetings attended to the love and honor in which this "Mother in Israel" is held.

MISSIONARIES WRITE TO BMC

Blue Mountain College is the recipient of two interesting letters from Alumnae, one serving on the home mission fields. The letters were received on the same day from Mrs. James Foster, the former Zelma Van Osdol of Pascagoula, and Miss Valeria Sherard, Kossuth, who are now serving in Baguio, Philippines and Kiana, Alaska, respectively.

Mrs. Foster has just had published by the Literature Department of the Philippine Mission, a book to fit into the Family Life Series, entitled MARRIAGE, MONEY, AND HAPPINESS.

Miss Sherard writes of the Alaskan Revival in April, with Myrtle, Mississippi's Dick Miller, scheduled to do the preaching.

Rev. Wayne Henderson

Edwards Church Calls Pastor

Rev. Wayne Henderson has resigned the pastorate of the Eastside Church, Rayville, Louisiana to accept Edwards Church, Edwards, Miss.

A native of Pine Bluff, Arkansas, Rev. Henderson has attended Louisiana College and Northeast Louisiana State College. He will continue his education at Mississippi College.

He has been pastor of the Eastside Church for two years. During this time there were 93 additions to the church, 37 by baptism. The church purchased a pastorum, air-conditioned the auditorium and built additional educational facilities. Cooperative program gifts were doubled and the Sunday School and Training Union attendance reached the highest peak in the history of the church.

Married to the former Donnie Raynick of Pine Bluff, he and his wife have one son, Tony, age 2. They have already moved on the field.

Jesus saw that they did not grasp one of its essential elements, deep earnestness expressed in perseverance; therefore, He tells the story of the man desiring the three loaves from a friend.

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MINISTER DIES AT MERIDIAN

Rev. Albert H. Miller Sr., Bonita, retired Baptist minister, died March 9 in Riley's hospital, Meridian.

One of the best known preachers in Lauderdale county, Rev. Miller had been in the ministry for 51 years, his last pastorate being at Carmel Church where he retired on the third Sunday in October, 1959, but served through November until the coming of a new pastor.

He had also served Bethany church at Whynot and Hebron at Vimville after returning to Lauderdale county from several years of service in Holmes county. He celebrated his 75th birthday on Nov. 19, 1959.

The minister is survived by his widow; three daughters, two sons, 14 grandchildren; two great-grand children; and a brother.

S. W. Pastors To Meet Mar. 21

The Southwest Pastor's Conference will meet with Providence Church, Franklin Association, March 21, at 9:30 A. M. Rev. W. E. Corkern will bring the devotional.

The Bible Study on "The Priestly Work of Christ" will be taught by Dr. Robert L. Hughes. Bryant Cummings will give more information concerning the "Teaching, Training Program" and Rev. S. R. Pridgen, of Liberty, will preach the sermon. Lunch will be served by the host church, Rev. Franklin Haire, pastor.

Homecoming Day

Carmel Church, Monticello, will observe Homecoming Day on Sunday, March 20.

Rev. Oliver C. Ladnier, pastor, announces that the newly constructed educational addition, occupying 3600 sq. ft., will be formally opened.

After Sunday school and morning worship, lunch will be served at the church. An afternoon worship service will begin at 2:00. (There will be no night services).



THE WMU OF CEDAR GROVE Church, Columbia, was presented an honor award for 1958-59. Pictured are, left to right, front row, Mrs. Charles Pittman, county GA director; Mrs. Jack Bourne, WMU president; Mrs. Houston Williams; Mrs. Jimmy Chance, intermediate GA counselor; Mrs. Thomas Boutwell, beginner Sunbeam leader; Mrs. Warner Knight, junior GA counselor; and Mrs. Dewitt Chance, primary Sunbeam leader. Second row, left to right, are Mrs. Arlene F. Vassiloff, program chairman; Mrs. Hemp Pittman; Mrs. H. O. Breland; Mrs. Joe D. Boutwell; Mrs. John B. Robertson; and the Rev. Joe D. Boutwell, pastor. Third row, left to right, are Mrs. Ebb Cranford, stewardship chairman; Mrs. George Pittman, secretary-treasurer; Mrs. David Wilson, county Sunbeam director; Mrs. Sheldon Fortenberry, community missions chairman; Miss Merle Pittman, GA director; Mrs. T. Z. Gipson, mission study chairman; Mrs. J. W. Fortenberry; and Mrs. W. H. Ouzts, enlistment chairman.

CEDAR GROVE WMU RECEIVES HONOR AWARD

The WMU of Cedar Grove Church, Columbia, was presented an honor award January 10, as one of two churches so honored in the state for the 1958-59 church year for attaining goals of achievement set forth in the aims for advancement by the Woman's Missionary Union.

To qualify for this recognition a church must maintain an honor Woman's Missionary Society, one or more honor Young Women's Auxiliary groups, one or more Girls' Auxiliary groups, one or more honor Sunbeam Bands, with other youth organizations qualifying as advanced or approved by the central WMU group. All the auxiliaries of the Cedar Grove church were honor groups.

Presentation of the WMS award was made by Mrs. Vernon Broom, Marion County W. M. U. Associational president. To Mrs. Jack Bourne, Cedar Grove WMU president. Mrs. Charles Pittman, county GA director, made the GA presenta-

tion to Mrs. Jimmy Chance, intermediate counselor of the church and Miss Merle Pittman, assistant.

The junior GA award was made to Mrs. Lavonne Fortenberry, Counselor and Mrs. Warner Knight, assistant. Mrs. David Wilson, county Sunbeam leader, made the beginners' Sunbeam award to Mrs. Thomas Boutwell, leader, and Mrs. Charles Pittman, assistant. Primary Sunbeam award was made by Mrs. Wilson to Mrs. Dewitt Chance, leader, and Mrs. Red Ladner, assistant.

Officers of the Cedar Grove WMU are as follows: President, Mrs. Jack Bourne; enlistment chairman, Mrs. W. H. Ouzts; program chairman, Mrs. Arlene Vassiloff; secretary-treasurer, Mrs. George Pittman; mission study chairman, Mrs. T. Z. Gipson; prayer chairman, Mrs. Ebb Cranford; stewardship chairman, Mrs. Allen Darr; community missions chairman, Mrs. Sheldon Fortenberry; social

chairman, Mrs. C. E. Thaxton; Sunbeam director, Miss Merle Pittman; YWA director, Mrs. Jimmy Chance; and pastor, Rev. Joe D. Boutwell.

There is no recorded date as to the organization of the Cedar Grove WMS, but it dates back to Ladies' Aid Societies. In that day the ladies would meet at the church to make quilts and clothes which were packed in barrels to be sent to missionaries. In those days members saved their offerings in mite boxes.

OMAHA, Nebr. — Northside Baptist Church became the 3rd Southern Baptist church in Omaha, Neb. when it organized February 14. The church was a mission of First Southern Baptist Church of Omaha, which had also sponsored the other church in the city, as well as the nearby Bellevue church. Jack Adkisson is pastor of First Church, and Richard Lindsay is pastor of the Northside Church.

New Choctaw Holds First Mission Schools

The New Choctaw Association just closed the first Schools of Missions held among their churches. There was an average attendance each night of 30 and the people gave \$50.65 to the Annie Armstrong Offering for Home Missions.

During the week the churches heard five foreign missionaries, all native Mississippians. Rev. Foy Rogers, Secretary of Cooperative Missions, spoke on state missions Thursday. There were three home missionaries representing French, Sellers Baptist Home, Adoption Center and Good Will Center work.

In a testimony meeting one man reported on an article he read in the Baptist Record on Thursday. After hearing a missionary on Tuesday and reading the article on Africa on Thursday the article had more meaning to him and made it more real. Another man said "we feel that we don't have much but this week we have learned that there are many people who have less than we do and it ought to make us give more to missions."

"This is the hardest period for the Choctaw Indians for there has not been work for them. There usually is very little during the winter months, but the rain and bad weather also knocks them out of work and yet they gave to Annie Armstrong Offering. This Missionary feels it is the best giving he has seen from these people. This represents a real big offering from so few people," says Rev. C. E. Tosh.

Goodwater Now On Full-Time Program

Goodwater Church, Lauderdale County, is now on a full time program for the first time in its history. The pastor is Rev. C. E. Tosh.

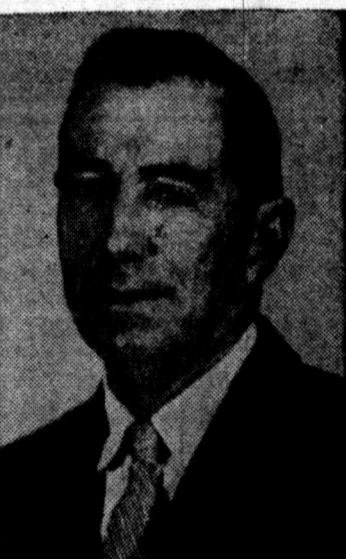
The members cooperate fully in Sunday services, Sunday School, Training Union, prayer meeting, and choir practice, according to Linda DuBose, reporter.

The building has changed appearance, with the addition of two class rooms, a freshly painted interior, concrete floor, new porch, walk, steps, and parking area.

A fund for tile floors and new pews have been started.

No man is an island, but when I get a plague of junk mail I wish my home was surrounded by some kind of moat.—Oren Arnold in March Home Life.

You expect natural-born offspring to love you because they are yours, but you must earn the love of an adopted child.—Lou Ayers in Feb. Home Life.



MISSES ONE SERVICE IN TWENTY YEARS

Recently a "twenty-year pin" was presented to J. O. Streeter, deacon and Training Union Director, of Pleasant Ridge Church, Chickasaw Association.

Formal Essay, Doris Parks, Greenville, I. BELIEVE; and Clarice Ellis, West Point, A NEW LIFE.

Informal Essay, Yvonne Stone, Zion, Ill., FROM THE LIFE OF CORA; and Sue Thompson, Memphis, THAT IS, IF SPROUTS.

Poetry, Janice Brantley, Shreveport, Tenn., SEQUENCE IN REVERIE; and Sue Thompson, DESTINY, A. D. ????

Short Story, Bettie Royals, Reddick, Fla., THE ARISTOCRAT; and Lynn Mikell, Jacksonville, Fla., SILENTLY THEY GO.

One-Act Play, Peggy Ready, Greenville, WINTER OF DISCONTENT; and Ethel Steadman, Greenville, S. C., MORE FIERCE THAN EMPTY TIGERS.

He has given the Lord first place, by attending church, even when members of his family were seriously ill. Mr. Streeter is a farmer and dairyman.

West Salem Pastor Ordained

Rev. Winfred P. Easley, who has been called as pastor of West Salem Church, Richton, was ordained at the Hurlst St. Church, Mobile, Ala., Feb. 28.

Rev. W. D. Simrell, pastor, Riverside, Mobile, delivered the charge to the church and to the candidate, and preached the ordination sermon. Rev. Gene Walley, pastor at Hurlst Street, presented to Bible.

A native of Mathiston, Miss., Rev. Easley is enrolled at William Carey College. He is married to the former Ruth Palmer of Clarkson, Miss. They have two children, Larry Joe, 13, and Gloria Jeanne, 11.

Rev. James, who has served as pastor at Brighton, Alabama for the past seven years, has accepted the pastorate of First Church, Vardaman, Miss.

The Pastors' Conference expressed appreciation "for his ministry and for his cooperative spirit in the activities of the association."

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